RELIGIOUS INTELLIGENCE

Ohat by the Way-The Week of Prayer.

MINISTERIAL MOVEMENTS.

A Pious Protestant's Fraud-A Missionary Farewell.

PROGRAMME OF SERVICES TO-DAY

The Rev. Henry M. Sanders, pastor elect of the Baptist church in Yonkers, will minister to-day to the Tabernacie Baptist church, Rev. J. B. Hawthorne

Union meetings under the suspices of the Moody and Sankey committee will be held in the Reformed church, corner of Fifth avenue and Forty-eighth street, daily. Dr. William M. Taylor will lead this afternoon.

The Rev. William B. Merritt will preach, in the Sixth

avenue Reformed church this evening on "The Royal

The Rev. F. H. Marling will minister to the Fourteenth street Presbyterian church this morning and evening at the usual hours.

The Rev. Dr. Backus and Rev. George-Guiry will fill the pulpit of the Fifty-third street Baptist church this morning and ewening respectively.
"Things Old and New" will be presented by Rev.

George O. Phelps this evening in Allen street Presbyterian church. Preaching in the morning also.

In the Church of the Holy Apostles (Protestant Epis copal) the Rev. D. L. Schwartz, of Albany, will preach this morning, and the Rev. Dr. Geer in the evening. A missionary service will be held there in the evening. at which Dr. Howland and Mr. Schwartz will speak.
In All Saints' Protestant Episcopal church the Rev. W. N. Dunnell will preach this morning and evening at

To-day is the anniversary of the Church of the Strangers, and Dr. Deems will preach morning and Services in St. Thomas Protestant Episcopal church

this morning and afternoon.

The Rev. John Johns will speak in the Free Taber sacte Methodist Episcopalichurch this morning about i-The Barren Fig Tree, Mand in the evening about

"The Dead Year, or Time Expiring," and "The Divine Inspiration of the Scriptures" will be considered by Rev. C. P. McCarthy in Bleecker street Universalist church to-day.

In the Church of the Heavenly Rest, Rev. Dr. How land, rector, services this morning and afternoon a

hours to-day in the Church of Our Saviour. In the morning a New Year's sermon will be delivered. "The Watchman's Outlook" and "New Year's Suggestions" will be given to Calvary Baptist church to

day by Rev. R. S. MacArthur, who has just been called to the pastorate of Washington avenue Baptist church, The Rev. George Howellwill preach this morning in

the First Reformed Episcopal church, and the Rev. W. T. Sabine this evening. Mr. Sabine will preach in the Reformed Episcopal church, Cumberland street, Brooklyn, in the morning.

The Rov. W. H. Reid, late rector of the Reformed

Episcopal Church of the Incarnation, Cumberland street, Brooklyn, will be installed to-day as rector of the new Reformed Spincopal Church of the Atonement, on Broadway and Fourth street, Eastern District, which he recently organized. Clergymen of different denominations will assist in the installation services this afternoon.

Dr. Armitage will speak to the Fifth avenue Bantist church this morning on "Old Age as Forsaken of God," and this evening on "The Prodigal Sen," a sermon to The Rev. Walter H. Brooks, of Richmond, Va., will

address the Sunday school of the First Baptist church Bishop Snow will tell the church of Mount Zion, this

afternoon, "How and When the Glory of God is to Fill "Old Clothes and New" will be shaken out and aired

this evening by Rev. J. A. Seitz, in Harlem Universal In the Pilgrim Baptist church, this morning, the

Rev. J. Spencer Kennard will speak about "The Visit of the Mari," and this evening about "Baptism." The Rev. W. P. Abbott will preach in St. Luke's Methodist Episcopal church this morning and evening "The Parable of the Sower" and "The Race for Life"

will be considered this morning and evening in Seventh street Methodist Episcopal church by Rev. "The Atonement" and "The New Year" will be con

sidered by the Rev. J. H. Lightbourn, in Seventeenth street Methodist Episcopal church to-day.

In Laight street Baptist church this morning the Rev H. W. Knapp will show that "The Abiding and Abounding Christian Is the Victorious One," and this evening that "The Human Heart Is Satan's Resting Place." The Rev. S. M. Hamilton will preach at the usual hours to-day in the Scotch Presbyterian church.

The Rev. Charles E. Harris will make "The Salutatory of 1876" to-day in Allen street Methodist Episco-

This morning, in St. John's Methodist Episcopal church, the Rev. James M. King will preach, and this evening there will be a service of song and praise.

Dr. William Adams will preach in the Reformed church, on Medison avenue, recently vacated by Dr. The Rev. W. D. Walker will preach in St. Peter's Protestant Episcopial church this morning and evening.

"Life as a Thought" will be presented in Stanto street Bantist church this morning by Rev. W. H. Leavell, and "The Day of Salvation" this evening. In the Church of the Holy Trinity the Rev. S. H. Tyng, Jr., D. D., will preach this morning and evenng, and Rev. J. W. Bonham this afternoon. In the Greek chapel divine service will be held to-day

at the usual hour. Christmas, old style, will be kept The Rev. J. V. Saunders will preach in Willett street

Method at Episcopal church this morning and evening, and will make some suggestions for the New Year. The Rev. D. P. McLaurin, of Canada, will preach this

morning and evening in the Baptist church in mooper street, near Broadway, Brooklyn, E. D. The Rev. Dr. Scudder will preach in the Central Congregational church, Brooklyn, to-day, and at the morn-

and service will take in 100 new members. Dr. Charles Helmer, of Chicago, will begin his pastorate with the Tompkins avenue Congregational

church to-day, preaching morning and evening. CHAT BY THE WAY.

The American Tract Society has distributed since 1855 something over 40,000,000 tracts. This immenso numeral indicates a spiritual cause, whose effect is incal-The revival meetings in Philadelphia are as chilly as

an east wind. Mr. Moody can't preach nor can Mr. Sankey sing the general discouragement away. Everybody is waiting for that fabled "more convenient

should be called a church which is under any indebted. ness. The word "church," it says, "means the Lord's house." How can it be the Lord's house while the carpenter and mason have a tien on it? If this is to be the criterion of judgment it must be confessed that the Lord owns very little real estate in New York.

The American Bible Society ought not to complain of the hard times. It has been able to give a Bible even to those who had no coal or food. Its receipts for the past year have been nearly \$600,000, and it has issued most 1,000,000 copies of the Word. During the fifty time years of its existence it has scattered over every part of the planet 32,000,000 Bibles. There is hardly a language this side the gutterals of the Bushman into which the Book has not been translated. Well, a creat many people are willing to give money to send the Bible to the beathen who don't spend much time in reading it themselves. Religion is a thing absolutely

werted, make the very best kind of Methodists. The hung about in picturesque beauty. The second fact of have known the eloquence of Ah Sin, an eloquence of deeds, not words, but in Foochow they have a Celestial tionalist who is in great danger of being invited to take charge of one of our vacant city pulpits. His name is Sia Sek Ong. Which of these words stands for Mr. or Rev., and which is the Smith or Jones element none can tell, but nevertheless the man is a good Metho-

The Tablet, Roman Catholic, says of Mr. Moody that he gives "in the midst of an age of mockery and un-believing a kind of earnest testimony to Jesus, and we cannot find it in our heart to say it is not of God."
When the Protestants think and say the same thing the revival will begin to work successfully. The difficulty with the movement is, in our judgment, that the clergy only make believe in it. They have chilled it to

death with cold embraces.

Dr. J. P. Newman has excited the envy of his brother minusters to a remarkable degree. General Grant appointed him inspector of consulates, with a liberal salary, and he has had the pleasure of looking in upon the officials of the United States in distant countries, and of bunting all over the Syrian Descri, and among the broken pillars of l'almyra, the sand heaps of Ninevch and the half buried colonnades of Babylon for Consuls who were never appointed. Why he went to Nineveh to find a Consul it might be hard to guess, but to Nineveh he went, nevertheless, and on horseback, too, and evidently had such a profitable time that we have come to the conclusion that a United States Inspector of Consulates in a man who enjoys an ample income, whose wife is apand whose chief business is to bestride the blood Arabian or the humpy camel and follow the Israelites from Rameses to Canaan, making detours now and then to other interesting localities. What a pity it is that the White House has only one chaplain!

One day's record of crime ought to make the univer sal heart of the clergy ache. Every possible iniquity is being enacted under the very shadow of the churches, which are the only inhospitable buildings in the city, being shut so much that the hinges of the doors have being shut so much that the hinges of the doors have grown rusty, and yet, so absorbed are religious people by the ignorance of the tribes of Central Airica and the castes of India that they are indifferent to the worse form of paganism that thrives in our medst. It strikes us that it might be well to let the Sandwich Islands, for instance, he failow for a couple of years and spend that appropriation in two or three of the lower wards of this city. We give a good Methodist amen to that minister who told his congregation that he proposed to become a missionary among the heathen. His tearful people flocked about him to offer their tender farewells, when he said:—"Brethren, your good byes are un-

people flocked about him to offer their tender farewells, when he said:—"Brethren, your good byes are unnecessary, since, in becoming a missionary to the heathen, I do not propose to leave town."

Here is a singular fact, certainly in Bruex, Bohemia, several Catholic prests attended the religious service at the synagogue on the eve of Yom Kippur, and when mourning services were held for the demia, several Catholic priests attended the religious service at the synagogue on the eve of Yom Kippur, and when mourning services were held for the deceased Emperor Ferdinand, the Prior of the Piarists, upon invitation, appeared in the synagogue in his robes, with the decoration of the Order of Francis Joseph, and attended the worship; and again, Dr. Kisch, Rabbi of Bruex, in his quality as military chaplain, attended high mass for the Emperor. It is barely possible that neither priest nor rabbi was injured by this interchange of courtesies. Our impression is that if our moral and religious leaders could be induced to shake hands once a week for a year the amount of active Christianity in the community would be exactly doubled in that time. There is more religion in honest fellowship than a bigot ever dreamed of. Somebody, and a very bright and polysyllabic somebody, has clothed himself in the disguise of Darwin or Huxley, and, in a fit of inspiration, rewritten the first chapter of Genesis. Confused as we may have been by the text of the Vulgate, we cannot fail to have a perfectly clear conception of the mysteries of creation after reading this paraphrase. Allah is Allah and Darwin must be his prophet. "Let there be light," and Huxley appeared—Genesis, chapter I.—

1. Primarily the Unknowable moved upon cosmos and evolved protoplasm.

2. And protoplasm was inorganic and undifferentiated, containing all things in potential energy, and a spirit of evolution moved upon the finid mass.

3. And the Unknowable said, Let atoms attract; and their contact begat light, heat and electricity.

4. And the Unconditioned differentiated the atoms each after its kind; and their combinations begat rock, air and water.

8. And earthly atom in vegetable protoplasm begat

arr and water.

8. And earthly atom in vegetable protoplasm begat
the molecule, and thence came all grass and every herb

the molecule, and thence came all grass and every herb in the earth.

9. And animalculie in the water evolved fins, tails, claws and scales; and in the air, wings and beaks; and on the land they sprouted such organs as were necessary as played upon by the environment.

13. Out of the assolian came the amphibian, and begat the pentadactyle; and the pentadactyle, by inheritance and selection, produced the hylobate, from which are the similade in all their tribes.

15. And the platyrhine begat the catarrhine, and the catarrhine monkey begat the anthropoid ape, and the ape begat the longimanous orang, and the orang begat the chimpanzee and the chimpanzee evoluted the whatlist.

21. And man grew a thumb, for that he had need of 21. And man grew a thumb, for that he had need of it, and developed capneties for prey.

22. For, behold, the swiftest men caught the most animals, and the swiftest animals got away from the most men; wherefore the slow animals were caten and the slow men starved to death.

23. And as types were differentiated the weaker types continually disappeared.

24. And the earth was filled with violence; for man strove with man, and tribe with tribe, whereby they killed off the weak and foolish and secured the survival of the filtest.

killed on the weak and of the filtest.

Just imagine the comfort of a whole Bible rendered thus rhythmically. It would be almost as musical and fascinating as Martin Farquhar Tupper's "Proverbial Philosephy." Such a Bible could be put into our common schools and road without the most distant fear men schools and road without the most distant fear

that any rengious inhieure whatever we being creat good.

In London the Flower Mission is doing great good. Its members visit the hospitals and juds, and even the homes of the poor, leaving at each bedside the fragrance of a flower and a kind word. The silent ministration of beautiful things is a force unreckoned by the Church. We should cheerfully recommend a flower mission among the poor of New York, but, if we may be permitted, we prefer to call it a flour mission. Bread before beauty when the mercury has a hold on zero.

mission among the poor of New York, but, if we may be permitted, we prefer to call it a flour mission. Bread before beauty when the mercury has a hold on zero.

At the Church of the Disciples a somewhat novel, but certainly very instructive, course of lectures by noted physicians is proposed. It is for young men exclusively, and the subject is, "The Consequences, Moral, Physical and Spiritual, of a Fast Life." The names of the lecturers, among which we find that of Dr. Willard Parker, will insure the earnest attention of the community. If the Church had a little more courage and a little less prudery and dared to talk about painful facts in plant English, many a young man might be saved. After all, the best Church work is done in the vestry or chapel, when the minister forgets the rules of rhetoric and simply says what he means. There is a great deal of difference between preaching to be popular and preaching to do good.

Dr. Talmage says that the reason why his paper has increased its subscription list is that the "seissors and paste pot" are used sparingly. The Doctor's English can hardly be called "andefiled," though for rough strength it cannot be equalled. What the effect would be on Addison, or any other man who has made for himself a carefully selected vocabulary, after reading an editorial from the coarse pen-hib of Dr. Talmage, we do not dare to trust ourselves to imagine. Dynamite sinks into explosive insignificance by the side of some of the Doctor's sentences. Here is one, which we quote as the finest illustration in the world of the way in which an idea should not be put:—"Clerical correspondents are apt to take out the liver and lights and gizzard of old sermons and send them, with some new title, to the editor's room." We don't know the class of men who write for the Christian at Work, and it his is really their method we should be sorry to make their acquaintance. Dr. Talmage's language does not concoal his thoughts, certainly; perbaps it would be better, however, if they were just a bit diagnis

"His face is growing sharp and thin,
Alack: our friend is gone:
Close up his eyes, tie up his chin;
Step from the corps, and let him in
That standeth there alone
And waiteth at the door.
There's a new foot on the floor, my friend,
And a new face at the door, my friend,
A new face at the door."

CHRISTENDOM ON ITS KNEES. THE WEEK OF PRAYER-HOW IT WILL BE OB-SERVED HERE AND ELSEWHERE-ITS PROS-PECT AND PROMISE.

It was a very felicitous thought that inspired the Christian missionaries in India and other heathen lands a few years ago to request the believers in Jesus at over the world to devote the first week of every year to prayer for the success of their work. The suggestion has since grown into an institution, and now the Evangelical Alliance provides a programme of services to be observed all over the world on this first week of prayer. There is perhaps no field in all heathendom in whish Christian musions has had such success as in At the unual meeting of the Foothow Mission some India. And after it comes Japan, where the very carious and interesting facts were developed. The Gospel is winning its way mightly among first one is that the Chinese, when thoroughly con- the people. Only a few months ago a mis-

grace of God.
WEDNESDAT, Jan. 5-Prayer for Families. - For God.

webnesdat, and services for Families - For God-less parents; for produgal sons; for chidren at school; for those entering upon professional and commercial life; for widows and orphans; for sons and daughters in foreign lands; and for all who are mentally or other-wise afflicted. THURSDAY, Jan. 6-Prayer for rulers, magistrates and statesmen, for soldiers and sailors, for national in-stitutions, for philanthropic and charitable societies, for prisoners and captives, and for the persocuted and

PRIDAY, Jan. 7.—Prayer for Christian missions and FRIPAY, Jan. 1.—Frayer for Christian missions and for the conversion of the world to Christ.

SATURDAY, Jan. 8.—Prayer for all nations, for the maintenance of peace, for the cessation of tumults, wars and civil strife, and for the removal of intemperance, immorality and indicitity from the land.

SUNDAY, Jan 2.—Sermons. "The Ultimate Triumph."

THE GREAT REVIVAL OF 1734-42. THE BAPTIST DENOMINATION AND THE GROWTH OF SOUL LIBERTY THE OUTCOME.

The Rev. Dr. Lincoln, of Newton, Mass., contributes to the Examiner this week an interesting article indicating how the Baptists first came into being in New England as an outgrowth of the Separatists. And in his sketch he gives the following concerning the great revival under Whitfield, Edwards, the Tennents and others which ran over a period of about eight years :-

which ran over a period of about eight years:

The great revival of 1734-42, under the preaching of Edwards and Whitefield and the Tennents, introduced a new order of things, and prepared the way for the separation of the Purian element from the Arminian or Unitarian element, with which it was closely blended. The preaching was direct, pungent and unequivocal. It denounced vigorously the half-way covenant, and asserted the absolute need of the new birth as a prerequisite to the privileges of church membership. As the work went on and converts multiplied the peace of the churches was disturbed, and parties formed in sharp antagonism. Some ministers and churches, led by Dr. Chauncy, opposed the revival as an ontbreak of fanaticism, fatal to the quiet and good order of the churches. A second party, under the guidance of Edwards, adored the wonderful grace of God displayed in reviving the churches and converting sinners, and hoped, through the working of the Spirit, to restore the churches to the original standard of purity. They did not favor any separation of regenerate from unregenerate members by the organization of new churches, but aimed to change the whole lump by the new leaven. A third party were called Separatists, because they thought it a plain duty for the godly to come out from the ungodly, as there could be no true union between Christ and Belial. As the Pilgrims had separated from the English Establishment to form churches distinct from the world, so this party held that true Christians were false to Christ if they continued in church union with those who gave no evidence that true Christians were false to Christ if they continued in church union with those who gave no evidence
of the new birth. A strong body of Separatist churches
sprang up, composed partiy of new converts and
partiy of older Christians, whose spiritual instincts
were quickened by the revival. * * The Separatists were soon called to suffer for their faith. It was
a breach of the civil law to form a new church without
the consent of magistrates. It was wiful rebellion to
withdraw from the regular worship and listen to uneducated prophets. Fines and imprisonments multipilled; magistrates and general courts sought to crush
the now heresy; but persecution gave it new unity and
force and the movement gathered a power which defed
control. The germ of Baptist churches lay in this
movement. * * The Separatists aimed to establish spiritual churches, made of true believers only.
They recognized it to be a subversion of New Testament
law to admit unrenewed persons to church membership
and to the Supper. But the question was immediately
suggested, Does not the same law hold for both ordinances? It was not against the Supsuggested, Does not the saine law noid for both ordi-nances? It want of regeneration bars against the Sup-per, does it not bar against baptism? If lafants are entitled to baptism, why are they not entitled to the Supper as members of the church? A caroful study of the New Testament followed, and many of the Separa-tists were compelled to give up infant baptism as desit-tute of a divine warrant and of harmony with a spirit-nal church. Others clung tenaciously to infant bapual church. Others clung tenaciously to infant tism and gradually receded toward the old regime.

THE BROOKLYN SCANDAL

PRESETTERIAN VIEW OF THE BEECHER CASE-POINTS THAT OUGHT TO COME BEFORE A MUTUAL COUNCIL.

heard of Plymouth's acceptance of a mutual council, thus sums up "the Beecher case," after all its trials, civil and occlesiastical, and in the newspapers:-

1. The case has never yet been investigated except from one ade of the house. In the civil suit of Tilson vs. Beecher all that might have been proved or disproved by the denials or admissions of one of the parties implicated, and all the persons with whom she add conversation on the subject, were excluded. This leaves one-half, at least, and perhaps more, of the case unexamined.

leaves one-half, at least, and perhaps more, of the case unexamined.

2. The investigation had by a church committee selected by Mr. Beecher himself previous to the civil trial, being wholly exparte, never afforded satisfaction to the public. However candid and ingenuous the genelemen were who composed the committee they found no cause for investigation, while the trial and the present action of the church show the contrary.

3. The resolution of the church last week to call an advisory council, that is, an exparte council, a council predisposed to favor the church and the pastor, is simply a repetition of the Church Committee investigation. It will not have weight in the sight of the world. By its nature it is incompetent to give an opinion to which value in attached by those seeking impartial inquiry.

By its nature it is incompetent to give an opinion to which value is attached by those seeking impartial inquiry.

4. This is the more painfully true when the genesis of it is considered. Mrs. Moulton asked a mutual council to consider a certain state of things. The church acceded to her request provided questions which it proposed should be submitted. She accepted the questions and assented to their submission, provided certain questions which she proposed were also admitted. Their questions did not involve the merits of the case. Hers did. The council with only the questions of the church before it would leave the whole case where it now is. With her questions before it the council would have the whole subject in hand, and it would be possible to make a deliverance justly commanding the respect of the world.

5. It is not impossible to reach the truth in regard to the Beecher case. The course pursued by the church and its pastor from the beginning has produced the impression (right or wrong) on the public of a desire not to have the whole truth revealed, as if there were something yet untold that they would not have known. Whether this impression be well founded or not, it exists widely and is felt deeply, and we give expression to a general sentiment when we make this declaration. But it all the purities in the case, and all the persons to whom the parties in the case have made communications on the subject, and all the written papers were brought before an intelligent body of ministers and laymen, the irith might be palpable to the intelligent perception of the great majority of the judges, and their pronounced opinion would have convincing power with the public.

6. There can be no reasonable objection to such a nonmission of the sease from any party willing to have

submission of the case from any party willing to have the whole truth known.

7. Christians who believe that Christ is in His Church

sinary was invited to an interior city of that Empire to organize a native Carmilan sectory. No missionshap had ever been there before and he was surprised to an observed the control of A treasurer was to be elected also, Mr. J. Wyeth Coolidge was the assistant treasurer, and he coveted the vacant treasurership, with its salary of \$2,000 a year. A responsible gentleman friend of the society was willing to perform the duties of treasurer without salary, and lest he should get the position and office, Mr. Coolidge purchased votes enough at \$20 each to elect himself. And being a "sanctified" man he used money given to the society for other purposes to secure his own selfish end. Among the new voting members of the society were many grocors' clerks, mechanics' apprentices and young men occupying similar usoful and respectable positions, but whose tastes and tendencies seldom lead them to take interest enough in such a society to purchase the right of membership or to attend its meetings. Nearly all the young men employed about the Tract House and many personal friends of the deposed official and of the "higher life" candidate were also present, and when the books were examined it was proved that 109 names had been entered in the handwriting of Mr. Coolidge as having been constituted life members on the last two days of the financial year. This led to an inquiry. Where did the money come from? Mr. R. W. Morville advanced \$5,000 to the society, to be returned to him on certain conditions. These were not complied with, and he sued the society for his money, and it then came out that part of it was applied to the manufacture of these voters, who were to make Mr. Coolidge treasurer! Further still, the late Mr. John Tappan had given \$1,000 to the society for the publication of "Higher Life" tracts, and, after repeated conferences between Mr. Coolidge and a son of Mr. Tappan, liberty had been procured to place certain names upon the society's list of hie members in virtue of that donation. The use of Mr. Morville's money, says the Observer, was a fraud, and the use of Mr. Tappan's questionable, and the whole transaction utterly unjustifiable. The Morville matter was concealed from the Executive Committee a salary of \$2,000. The Observer is willing to concede much more than we would—namely, that the contriver and engineer of this pious fraud is conscientious and thinks he is doing God service by thus promoting the publication of "Higher Life" tracts and that the end sanctifies the means. But such transactions, adds our contemporary, are fraudulent, inconsistent with re-ligion or common morality. And, whether perpetrated by men of higher life or lower life, by saints or sinners, there is only one place where the perpetrators belong, and that is not in the Church.

A MISSIONARY FAREWELL. DEPARTURE OF MISSIONARIES FOR INDIA-A

SOLEMN WATCH NIGHT IN OLD JOHN STREET METHODIST EPISCOPAL CHURCH.

While the great bulk of our citizens were preparing to make their New Year's calls yesterday a little group might be seen in the morning early on the pier at the foot of Tenth street, North River, waiting to take the parting hands of missionaries about to sail for India. There stood a venerable father about to say goodby to a daughter whom he may never see on earth again. And there, too, stood the Secretary of the Missionary Society of the Methodist Episcopal Church, under whose auspices the paster of old John street church, of this city, goes out to the same land, though to another station, waiting to bid him adieu. Friends of both Miss Green and Rev. N. G. Cheney were there to bid them a last Godspeed and to offer a prayer and drop a tear at their parting. It was an occasion of mingled joy and sadness, such as parents and friends might be supposed to feel at the giving up of dear ones to Christ and His cause. The night previous, watch night, the more formal farewell was said to Mr. Chency in the church to which he had so faithfully ministered for nearly three years. Dr. John M. Reid, the Missionary Secretary; Dr. Du Puy, a former pastor of the church, and Dr. Greene, the father of Mr. Cheney's travelling companion, were present. Miss Greene goes out to Barcilly as medical missionary, to take the place of Miss Swayne in the Methodist hospital at that place. The latter is obliged to come home as paster of the church in Nynee Tal, in the northwest province. That city is the sanitarium of India, and the Methodist Episcopal Church the foremost in the place. Th:ther during the hot months of the year the Gover-nor, Muir; the government and military officials; the nobles, both native and foreign, repair from the burn-ing aun of the plains below. Mr. Chency will there-fore have

nobles, both native and foreign, repair from the burning sun of the plains below. Mr. Chency will therefore have

to minister to during six months of the year. The other six months his church will be closed, but as he is a man of deep plety and ferrent zeal, he will not stidly down for the other half of the year while there is so much to be done for God and for men all about him. The church to which he goes is self-supporting, so that his salary will not be paid by the Missionary Society at home, though his expenses thither will be. He will not have to spond months and years learning the language of the country, as others have done before him, for his hearers, whether native or foreign, speak the English language as fluently as the missionary himself. And there are thousands all around his charge, or in the missions below, to whom the bread of life can be broken without any lingual obstruction. If Mr. Cheney can exert an influence over those who shall make up his summer congregation he will, as Dr. Reid sand on Friday night, influence a large part of India through them. The church in Nynee Tallas never had a regular pastor before, but depended on chance nunisters who might be sent to them from time to time from the missions in the lowlands. While the population of India is more than five times that of the linited States there are but 300,000 Christians in it. And yet these support more foreign missionaries among themselves than are supported there by the missionary societies of America; so that a self-suttaining Churen is being raised up in India. At the farewell meeting on watch night Dr. Reid gave the departing missionaries very great encouragement for their new fields of labor, while at the same time making due acknowledgment of these orthogones. The church is being raised up in India. At the farewell meeting on watch night Dr. Reid gave the departing missionaries very great encouragement for their new fields of labor, while at the same time making due acknowledgment of them one earth.

Miss Greene was not p

ary Society called for a medical lady to releve Miss Swayne,

miss greene answered the Call, and her agod parents cheerfully, though not without feelings of parents in regret, bade her go. They deem themselves highly honored of food to be thus connected with the evangelization of India. Mr. Cheney at the same meeting, with deep emotion, as he thought of the past, but yet with Joy and hope as he looked out on the inture, connectated himself to God for this work. Had the dangers of India and its chimate been a thousand-fold greater than they are he would not strink from the duty. His faith is strong in God. But as he stood there on the last night of 1875 and the last that he might ever spend in America, thoughts of the past crowded in upon his mind. He remembered his mother, who died when he was only seven years of age, but whose sacred influence has followed him to the present hour. He remembered his dear New England home and the aged father whom he leaves behind; he remembered the beginning of his ministry and the several steps through which he had come to this hour, and as he thought of these things it was natural for him to feel deeply. But the Church has made him what he is, and to her he belongs. It was, therefore, with faith and joy that he could bid the Church he served and the friends who had gathered in with them a final adieu and could step on board, as he did yesterday morning, without a regret and with a buoyant heart. After these tender remarks Dr. Du Puy, in a few practical words, applied the lessons of the hour to the unconverted in the audience, and in the solemnity of the midnight moments during the administration of the Lord's Supper twelve persons rose and testified that with the new year they desired to enter upon a new life. This fact greatly encouraged Mr. Cheney, and many a good by was said and many a silent tear shed while the year was passing away. It was a memorable watch night for the old Mother Church of Ameroan Methodiam. was passing away. It was a memorable watch night for the old Mother Church of American Methodism. ROMAN CATHOLIC ORDERS IN THIS

COUNTRY.

The Catholic Standard giving a brief review of the eligious orders of the Catholic church in the United States, says:-

the religious orders have been incalculable. The very first missions in America were by the Jesuits, the Do-minicans and the Franciscans. The Jesuits entered Fierida in 1866, Maine in 1816, and Maryland in 1881.

The Franciscans came in 1528, and the Dominicas in 1539. As the primary object of the members of these orders is the preaching of the Gospel and the conversion of sincers, they were naturally first in the field. The third Griler of the Franciscans (composed of persons living in the works) has a quarter of a militon of members in the United States. The Carmelites entered California in 1602, and the Augustinians come to the United States in 1700. The Lazarists, Redemptorists and Passionists congregations of regular elerks have all commenced their labors in this country is the present century; of the noble old Benedictine and Custerian Order of Monks, the former date back in antiquity 1,300 years, and was introduced into the United States in 1845 and the latter in 1503. The United States in 1845 and the latter form—that of La Trappe. The Trappints have two Abbeys here, one of Kentucky and one in lowa. As regards the religious orders of women, there are inserted the religious orders to make the content of the States of the Poor, and others too numerous to menshon. For teaching young ladies, serving the hospitals, visiting the poor, and practising all the supernatural virtues, the value of the States of the Poor, and others too numerous to menshon. For teaching young ladies, serving the hospitals, visiting the poor, and practising all the supernatural virtues, the value of the States of the Poor, and others too numerous to menshon. For teaching young ladies, serving the hospitals, visiting the poor, and practising all the supernatural virtues, the value of the Presbylerian c

THE UNION SABBATH SERVICE

The attendance at the union praise and prayer meeting in Dr. Burchard's church last Sunday afternoon was so great that the large audience room could not | ... accommodate them and many had to go away. This afternoon at the same place (instead of Bedtord street Methodist Episcopal church) a similar meeting will be held, at which the different ministers of But the lay men and women are expected to do their share also in making the meeting interesting. It is a people's meeting as well as ing interesting. It is a people's meeting as well as a minister's meeting, and both classes and orders and sexes should do or say whatever the Holy Spirit and the occasion shall prompt. The leature room, as well as the audience room, of the church will be open today, so that if there be an overflow the people need not be driven away. The Sankey hymns will be sung if the people bring their books. Those who want to sing will, of course, bring them. The pastors of the Eighth and Sixteenth wards are preparing to inaugurate similar meetings in those wards, and if all the city churches gathered in such union neighborhood meetings bigotry and sectarianism would very soon die for want of sustemance.

MINISTERIAL MOVEMENTS.

BAPTIST.

The new Baptist church in Evanston, Ill., lately dedicated by Dr. Evarts, cost \$40,000, all save \$6,000 of which has been paid or pledged. It will seat comfort

ably 700 persons. gathered in 307 churches, with a membership of 21,448. They have, including 7 licentiates, 304 ministers, of whom only 147 are pastors, leaving 157 churchless

There are at the same time 100 pastoriess churches. Dr. Kendrick is to take the professorship left vacant by the death of Dr. Hackett in the theological department of the Baptist University at Rochester. Dr. Kendrick is to assume his office January 1.

ministers, or more than half of the whole number,

The Baptist church in Iowa City, Iowa, have called Rev. E. T. Hiscox, Jr., son of Dr. Hiscox, of Brooklyn, to become paster and expect him to commence labo with them to-day. The Baptist Society of Warsaw, Ind., will dedicate

new church edifice to-day.

Rev. Mr. Folwell preaches to the Baptist church worshipping on Mecker avenue, Brooklyn, E. D. A new church edifice is going up, which, when completed, prom ses to equal any of the churches in the Eastern District.

The church has long needed an attractive house of wor-

ship, and that long felt want promises soon to be sup the Theological Seminary, has accepted a call to the pastorate of the Warburton Avenue Baptist church,

pastorate of the Warburton Avenue Baptist church, Youkers, N. Y., and will enter fully upon his duties after his graduation in the spring.

Ten years ago there were but two Baptist churches in Toronto, Canada, with a membership of 500. Now there are six churches and 1,700 members and 1,500 Sunday school scholars. This is a small number, though indicating rapid increase in a population of 60,000 souls. They are about to build another church in the western part of the city.

In the discussion in the pastors' conference last Monday of the best methods of reaching with the Gospel the Roman Cathelic population of the city the Rev. Mr. Toomath, the blind missionary, made the points that they should be approached in the spirit of love and confidence, and that Christ should be preached and controversies be avoided, Differences of nationality should also be regarded.

The Baptist church in Sixth street, this city, has had a varied experience, but under its present pastor. Rev.

a varied experience, but under its present pastor, Rev D. C. Potter, its success seems to be assured. The church has been greatly altered and improved, and a

The Baptist church is sixth arces, gains city, has had a varied experience, but under its present pastor, Rev. D. C. Potter, its success seems to be assured. The church has been greatly altered and improved, and a neat \$3,000 organ introduced, and to-day the society will dedicate it without the burden of one dollar debt.

The Missionary Union receipts have so greatly fallen off during the last three months that if they continue to decline for four months longer the indebtedness of the Union will be alarmingly increased. The receipts for eight months of the fiscal year amounted to \$2,248, including \$19,907 to reduce the debt of the Union.

There are but three Baptist churches in the State of Michigan with a membership of more than 200; six of more than 300; seventeen of more than 200; lourveen between 150 and 200; thirty-two between 150 and 200; thirty-two between 150 and 200; thirty-two between 150 and 150, seventy-five between 50 and 150, leaving more than 150—nearly half the churches in the State—with a membership of less than 50.

The membership of the First Baptist church, Brooklyn, has increased nearly eightfold during the last half century. It has excluded more than 130 persons from membership within that time. It has had eleven pastors besides its present pastor during that period, so that their average pastoral term is a little mere than four years. This is nearly as bad as Methodist itinerancy. Four pastors served the church during half a century by baptism, letter, experience and restoration, nearly 3,000 persons.

PISCOPALIAN

The Episcopal church at Williamsburg, Va., has a communion set prescuted by George III., which will be exhibited at the Centennial exposition.

The high church journals both of England and America are mourning because their festival days are not observed as they formerly were, or as the Roman Catholice observe theirs. In London they regret that on St. Andrew's day many of the church, Madison, Ind., and will enter upon his duties there to day.

The high church journals both

The Episcopalians of Philadelphia have formed an association to maintain freedom of all seats in churches, and to promote the abandonment of the sale and rentai of pews; "to encourage as much as possible the principle of free will ofterings by all the worshippers in churches; to promote the revival of the weekly offertory as the best means for raising funds for religious purposes." Bishop Potter recently raised to the priesthood in this city Rev. A. T. Ashion, of Amenia, N. Y.; Rev. Spencer S. Roche, of Brooklyn; Rev. A. E. Johnson, of Stone Ridge, N. Y.; Rev. Joseph H. Young, of Mount Kisco, and Rev. E. H. Van Winkle, of Jersey

of Stone Ridge, N. Y.; Rev. Joseph H. Young, of Mount Kisco, and Rev. E. H. Van Winkle, of Jersey City.

During the present century the Church of England has spent \$80,000,000 in church building and \$17,500,000 for educational purposes. The Church of England, during the year 1514, gave 2,000,445 to foreign missiona. In connection with Nonconformists, \$817,925 more, The Nonconformist missionary sociouses contributed \$1,518,610 for foreign work, of which the Wesleyans gave \$608,705.

The Rev. Samuel D. Hall, from the diocese of Easton, has succeeded the Rev. George K. Warner in charge of the Advent Mission, South Baitimore.

The Rev. B. T. H. Mayoock, late of Minden, La., has been elected rector of St. George's, New Orleans, La. Bishop Jaggar has been actively at work in his new diocese and has organized a parish in Mount Abburn, a wealthy suburb of Cincinnail, He preached in a hall there on Christians Day, and thirty families piedged themselves to support the enterprise.

PRESUTERIAN.

The Presbytery of Pittsburg sends an overture to the General Assembly asking for either an additional secretary over the Sustentiation Department of the Board of Home Missions or the separation of the two others and the control of the generation of the two others and the present of the generation of the two others and the control of the proper of the control of the separation of the two others and the control of the proper of the separation of the two others are the separation of the two others are the separation of the two others. The Rev. Loyal Young, D. D., has accepted a call to

departments entirely, that they may be under independent management.

The Rev. Loyal Young, D. D., has accepted a call to the First Presbyterian church, of Parkersburg, W. Va.

The civil courts of Newburg, N. Y., are to decide a dispute between the Associate and United Presbyterian churches concerning a certain theological seminary, which belonged formerly to the former, but is now claimed and used by the other.

The Presilyterians are building a new church in the mouthern part of St. Louis for a society organized there two years ago. There were at that time in that part of the city of Protestini churches only one German Lutheran and a small Episcopal mission church. Now there are, in addition, three Methodist organizations—two English speaking, the other German, each having small houses of worship and regular services—and a

union and absorption seems to be going on all around. The Haptists of the First and Pierrepont street churches united some time ago; the First Presbyterum church and the old church so long served by Dr. Spear have recently consolidated with Dr. Van Dyke of the former as pastor of the united body, and now it is suggested to consolidate the Presbyterian church on Henry street with Dr. Inglis Reioraned church, and the Second Presbyterian churchou Cinion street with the Reformed church back of the City Half. Any of these churches have room for the offices, and there are more of the same sort around these. The South Congregational church and the Westminster Presbyterian church might with equal profit and conflict be combined. Nothing but denominational princk keeps them as they are now in a sickly or dying condition.

The Presbyterian Hospital of Philadelphia has treated during the year 454 patients within its building, and 1,322 without. The total expenditure was \$69,341. If has an endowment of over \$500,000, and offers its bonomic to all.

The Rev. George E. Adams, D. D., died at his house in Orange, N. J., on Christmas Day, after a long tillness. He was been in Banger, Me., in 1801. For forty years he held the office of pastor of a church at Brunswick, Me., which was the chaptel of Howdoon College. His health becoming somewhat enfectively her moved several years ago to Orange, N. J., where for three months he filled the pulpit of the Bruck-church.

Buring the hast year and eight months Dr. Taimage has received into the membership of his Brocklyn Tabernacle 912 new members, a number quite out of all comparison and the product of a continuous revival in existence, without any special effort, for over thirty months.

MERBOURT.

The missionary secretaries start from this city for the South to morrow. Dr. Dashiell will visit the Jourstann and the three freas Conferences. Dr. Red will visit the North Carolina, South Carolina and Mis-

will visit the North Carolina, South Carolina and Massissippi.

The Methodist Episcopal church at San José, Cal., which recently added 150 sittings to the main audience room, is still overcrowded with attendants. A second church is greatly needed.

The Rev. S. P. Craven, of the Theological School of the Boston University, left a few days since for Mexico, whither he goes to reinforce the Maxical mission.

Rev. Georga Hughes has become editor of the Advector of Christian Holiness, Philadelphia, in place of Rev. William McDonald, who has retired from the editorial office in order to devote himself to evangelistic work.

Rev. William McDonald, who has retired from the editorial office in order to devote himself to evaugelistic work.

A Methodist church in Newark has sent out a circular inviting concurrence in a motion to reduce the number of the Frestding Elders' districts from five to two, the former being the present number.

The new church editice at Bondsville, Mass., will be dedicated January 12. Rev. J. M. Buckley, of Stamford, will officiate. The new Methodist Episcopal church at Croes Keys, Gloucester county, N. J., will be dedicated to-day by Bishop Scott.

The Rev. H. P. Turner, of Madison county, Alabama, while returning from the recent session of the North Alabama Conference, at Birmingham, was thrown from a mule and killed almost instandy.

The Rev. G. A. Hall, the efficient Secretary of the Young Men's Christian Association of Washington, D. C., has resigned in order to labor in a similar capacity in Brooklyn, N. Y.

The Rev. B. L. Sayer, of the Providence Conference, whose sickness has been announced, is still very feeble, with no prospect of resuming ministerial work for the present.

The Southern Methodist Church recently established

present.

The Southern Methodist Church recently established a mission in Key West, Fla., for the benefit of the Cubans, four thousand of whom are said to have sought a home there. The mission fromises to achieve much. Among those who have been brought to Christ are two young men of talent and education who desire to be

Among those who have been stronger who desire to be useful by entering the ministry.

During the recent session of the Methodist Episcopal (South) Board of Missions in Louisville, Ky., plans were discussed for bringing the negro race within the pale of the church. The board seemed to think the Catholic church was in a fair way to do this, and immediate action was necessary for the success of Protestantism in that chief. tion was necessary for the success or recessary that object.

The church at Thirty-fifth and Spring Garden streets (West Philadelphia), which professed to be a Methodist Episcopal church, has withdrawn from the denomination. There was some difficulty in regard to their official recognition. The corporators went into court and had their charter amended so as to make the enter-

ometal recognition. The corporators went into court and had their charter amended so as to make the enterprise independent.

A Methodist minister of the Church South recently visited the Hon. A. H. Stophens at his home in Crawfordsville, Ga. He found him reading a Sunday school book and perfectly resigned, quietly awaiting his end. Though not a Methodiat Mr. Stephens has given a lot and several hundred dollars to that church and they have built a neat house of worship near his residence.

Rev. Father Quinn's new Church of the Sacred Heart, Philadelphia, is said to be one of the gems of the diocese in architectural design.

Rev. Father Cartan, of the Nativity church, Chicago, Ili, has just closed a most successful mission, and is intending to build a new church next summer.

There is a Catholic priest in Kansas—Father Pongeione—of the Usage Mission, who is a distant relative of Victor Emanuel. He was once a lawyer if Turin.

Father Im-and, of Mobile, Ala, has returned from Europe with his health considerably improved.

Europe with his health considerably improved.

There are two fine Catholic churches in Augusta, Ga,
a convent and school for young ladies, in charge
of the Sisters of Mercy, and another for both sexes, and of the Sisters of Mercy, and another for both sexes, and they are building one more for boys, and expect the build a second one also for boys. At Macon, Ga, the Catholics have the finest college in the State for boys, and at Savannah they have in course of erection a beautiful cathedral—all due to the energy and zeal of Bishop Gross.

At the Catholic Cathedral, Hong Kong, China, recently, the Rev. W. J. Cuillen was ordained to the priesthood by the Bishop of Victoria, Most Rev. Dr.

At the Cathonic Cathodra, Roug and all the priesthood by the Bishop of Victoria, Most Rev. Dr. Ramondi. The local press, which notices the event, informs us that no Irishman or Englishman had been previously ordained in Hong Kong. Rev. Mr. Cullen is a native of the county Kilkenny.

The anti-scutarian appropriationists of Baltimore have enjoined the Mayor and City Council thereof from paying out their usual donations to the cleamed and the manual propriationists of Baltimore have enjoined the Mayor and City Council thereof from paying out their usual donations to the cleamed and the paying out their usual foractions to the cleamed and the paying of the cleamed and the paying of the county institutions of that city. The sale cleamed and the paying of the cleamed and the paying of the cleamed and the cleamed and the fact to his cleaces.

The Pape has octended the time for obtaining the indulgences of the Jubilee to the Sunday after Easter, 1876, in the discretion of the chief pastors of the Church, Eishop Loughin, of Brooklyn, has announced the fact to his cleaces.

Yesterday was a holiday of obligation in the Catholic Church, Brooklyn, is connued to his room by sickness. The Rev. Robert McGuire, of St. Paul's church, Brooklyn, is connued to his room by sickness. The Rev. Robert McGuire, of St. Paul's church, Brooklyn, is so far recovered from his sickness as to be able to officiate.

Catholicism in Minnesota, which in the boyhood of its recently consecrated Bismop, Iruland, consisted of a few mistionaries, ministering in log cabins to the pioneer settlers and the Indiana, has grewn to a magnineent hierarchy of three bishops, one mitred abbot and an army of secular and religious clergy, a monastery, a Jesuit their schools and charitable institutions; magnificent church edicace dotted all over the State, with particular discharged and continued and forty children are at present in the missional process of the asylum, living and dead. It is conducted by the Singer State State, with particular discharged and the pro